

Hidden Hills Sovereign Grace Baptist Church

Sunday Sermon

Date: October 18, 2020

Text: Matthew 5:13-20

Scripture Reading: Matthew 5:13-20

Subject: Sermon on the Mount, Part 2

In the preceding message from Matthew 5:1-12, we considered each of the Beatitudes. Blessed are the "poor in spirit," they that mourn, they that are the meek, etc. We found that these statements are really word pictures of those who believe that Jesus is the Christ and are born of God. These are not qualities they are striving to possess, but what they actually do possess.

Now we come to this 13th verse of the 5th chapter and plan to continue on through verse 20. Consider that our Lord is teaching his disciples – his followers and learners, who have been gathered on this mountain to hear their LORD. Doubtless these disciples are of the first church which was at Jerusalem. Jesus has pronounced them blessed because they are those who are poor in spirit; those who mourn; those who are meek; those who hunger and thirst after righteousness; those who are merciful; those who are pure in heart; are peacemakers; and who are persecuted for righteousness' sake. These all were pronounced "blessed" or "happy, exceeding happy."

Let us now proceed to verse 13 of this 5th chapter for further study of the sermon on the mount by our Lord Jesus Christ.

Matthew 5:13 (KJV) *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Ye are the salt of the earth: -- Jesus did not say we **should be** the salt of the earth; he did not say we **should strive to be** the

salt of the earth, but he said "Ye (speaking to his disciples) **ARE** the salt of the earth. Salt causes food to be pleasant and palatable and preserves it from putrefaction. Salt both smarts or stings. So you and I as Christians the salt of the earth by our presence in this world, keep the world from complete moral corruption. God uses our influence and example for this purpose. As the salt of the earth you and I save the earth from universal vice and crime. We, as God's dear children are the salt "of the earth." This speaks of the inhabitants of the earth and not the earth itself. As you and I know, the great commission commands the Lord's church to go into all the world and make disciples, baptize them, and teach them to OBSERVE ALL THINGS WHICH CHRIST HAS COMMANDED US.

Matthew 28:18-20 (KJV) *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

Mark 16:15-16 (KJV) *And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

But if the salt have lost his savour, wherewith shall it be salted? – Think on this. You and I, and all believers are the salt of the earth. But if the salt (the believer) have lost his savour...what does that mean - *lost savour*? These words come from the Greek word "μοραίνω moraino *mo-rah'-ee-no*" which is also translated as "*become a fool*" and "*make foolish*" How could the believer lose his savor? I believe the Apostle Paul gives us insight into what it means to lose our savor.

1 Corinthians 9:26-27 (KJV) *I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: **27** But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a **castaway**.*

In these two verses, the apostle speaks of running the race with a purpose – and keeping under his body bringing it into subjection – lest after having preached to others, he should be a castaway. Every one of us have the duty to “put to death” the deeds of our body through the Holy Spirit. What is a castaway? Kinda makes us think of the salt which is good for nothing, does it not? The word castaway comes from the Greek word: “αδοκιμος adokimos *ad-ok’-ee-mos*” which is also translated as: “reprobate and rejected.” While none of us who have believed can be finally cast into perdition, we can, by our lack of mortifying the deeds of our body become like the salt which has lost its savor.

It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. – The excellency of you and I – the disciples of Jesus Christ (the salt of the earth) lies in their savor; if that be lost, wherewith shall the earth be salted? Of what use are we who are the salt of the earth if we have lost our savor (our saltiness), except to bring great occasion to the enemies of the cross to blaspheme? If the salt were to lose its savor, there would be nothing remaining but we, ourselves would become useless. The salt (the believer) would be cast out, and to be trodden under foot of men – as the useless salt is so done in many places on the earth. It becomes like “sand” on the footpath. Think about it. Would you want to lose your saltiness so that the unbelievers of the world walked on us every day? We have already seen that the Apostle Paul strove to keep under his body and bring it into subjection lest,

when he had preached to others, he himself should become a castaway.

Matthew 5:14 (KJV) *Ye are the light of the world. A city that is set on an hill cannot be hid.*

Ye are the light of the world. – All Christians are light in the Lord. Again, our Lord did not say that we should strive to be the light of the world. No! He said that “YE ARE THE LIGHT OF THE WORLD.”

Ephesians 5:8 (KJV) *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

and believers in Christ shine as lights in this present evil world,

Philippians 2:14-15 (KJV) *Do all things without murmurings and disputings: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*

Our Lord Jesus Christ referred to himself as *the Light of the world*,

John 8:12 (KJV) *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

While he remained in the world, he was the light of the world:

Joh 9:4-5 (KJV) *I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.*

You and I, the followers and believers in the Lord Jesus Christ are *workers together* with him. As such, He has placed some of his honor put upon us. Truly the light is sweet, it is welcome. the light of the first day of the creation was so, when it shone out of darkness; so is the morning light of every day.

Genesis 1:3-4 (KJV) *And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness.*

And so is the gospel and those that spread it to all who have ears to hear. As our light which is the reflection of Jesus Christ shines forth in the world, we need not be surprised when the most people cannot and will not hear or see the light. These who are the seed of the serpent are spiritually blind and cannot see or perceive the light of the gospel, except God by the power of the Holy Ghost open their spiritual eyes.

2 Corinthians 4:4 (KJV) *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

John 1:3-5 (KJV) *All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.*

John 3:19-21 (KJV) *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

But it is sure that the elect (those given the Son by the Father) shall hear and believe.

Joh 6:37 (KJV) *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

A city that is set on an hill cannot be hid. -- As the *lights of the world*, you are intended of the LORD to illuminate and give light to all that are in the house - (Mat. 5:15),

We are to be *set up* as lights like a city that is set on an hill. Christ has lighted us who are like candles and dare not put that lighted candle under a bushel. The churches are the candlesticks, the golden candlesticks, in which these candles are placed, that their light may be distributed and spread out. It will *give light to all that are in the house*, to all that will draw near to it, and they will see the light and come where it is.

Matthew 5:15 (KJV) *Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

Neither do men light a candle, and put it under a bushel, -- This is a true illustration. Men would never light a candle and put it under a bushel. The word bushel comes from a Greek word: $\mu\omicron\delta\iota\omicron\varsigma$ modios *mod'-ee-os* which is found three times in the NT and always translated as bushel. Webster's 1828 Dictionary defines a bushel as: A dry measure, containing eight gallons, or four pecks. So, it is a container for holding a dry measure. Bad place to hide a candle! As the light of the world, we are present on the earth to show forth light in the darkness not put it *under a bushel*, but let it show forth.

We shall continue to shed forth our light by our *good living*. We are and shall be *burning and shining lights*; and we shall show forth in our whole manner of life, that we are indeed followers of Christ.

Not under a bushel - ***But on a candlestick***: -- Men do not light a candle to be hidden under a bushel, but – no, they place it on a candlestick – a lampstand which is designed to hold and accommodate the lighted candle.

And it giveth light unto all that are in the house. – Watch this. The lighted candle is placed by the one who lighted it is put on a lampstand and, in that way, gives light unto all that are in the house. The light shall go forth to brighten and illuminate all those who are in the house. “In the house” is a remarkable phrase. This suggests election and giving of the light to a special people who are in the house. These are those who are the “called” which are the same ones that were foreknown and predestinated.

Matthew 5:16 (KJV) *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Let your light so shine before men,-- This is a commandment of the LORD to his disciples – to you and I who are believing. We are the light of the world – we are lighted candles, the light of the world. Let means to permit it; to allow it; to suffer it to be so. Let your light – that is the light which you are, the light of the world. While Jesus was in the world, he was the light of the world, but now you are the light of the world. You are reflecting the image of Jesus Christ to a dark world.

John 9:5 (KJV) *As long as I am in the world, I am the light of the world.*

Let your light so shine before men – See that little word “so”? It is an adverb which modifies the verb shine. So means this. “In like manner.” Like manner to what? As a lighted candle is placed on the candlestick so that all in the house are given light. What is a candlestick in scripture? It is one of the Lord’s churches according to Revelation 1.

Revelation 1:12-13 (KJV) *And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

Revelation 1:20 (KJV) *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and **the seven candlesticks which thou sawest are the seven churches.***

The meaning of this phrase is that our light is to shine on a candlestick – that is, in the Lord’s church. God is glorified in the church, both now and forever more. The LORD places members in the churches, which is like the man who places a lighted candle on the candlestick.

Ephesians 3:20-21 (KJV) *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 **Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.***

1 Corinthians 12:18 (KJV) *But now hath God set the members every one of them in the body, as it hath pleased him.*

Jesus built and continues to build his church during his personal ministry on earth. He is the head of the church which is his body. All power is given him in both heaven and in earth. As he gathered his disciples, they were members of the church which was at Jerusalem – which was, then, the one and only church on earth. Since his ascension back to the right hand of God, churches have sprung up all over the known earth. The church is God’s plan for glorifying himself by the saints shining forth their good works before men that they may see them and in turn glorify our Father which is in heaven. Brothers and sisters, you are the light of the world! Let your light SO SHINE.

that they may see your good works, and glorify your Father which is in heaven. – Our good works are done in a manner so that men see them. Those about us must not only *hear* our good words, but *see* our good works; that they may be convinced that believing in Jesus Christ as our savior from our sins is more than a bare expression, and that we do not only make a profession of it, but abide under the power of it.

This is not the *motive* to influence us, simply that we must be seen, (but that our heavenly Father may be glorified). It is not right to do a thing merely to be seen by others, for this is pride and showiness; but we are to do it that, being seen, God may be honored. The Pharisees acted to be seen of men; but we who are the light of the world act to glorify God, and care little what men may think of us, except that in our conduct others may be brought to honor God. Men ought to see in us our zeal and fervency; our plainness and openness; our sincerity, faithfulness, and integrity; our courage, diligence, and untiring efforts in preaching the Gospel. Men ought to see our strict regard for the truth; for the honor of Christ, and for the good of the souls of men.

Matthew 5:17-18 (KJV) *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. – Christ's relation to the law of Moses may be thus summarized:

- (1) Christ was made under the law, Galatians 4:4.
- (2) Jesus Christ lived in perfect obedience to the law, John 8:46; Mat 17:5; 1Pe 2:21-23
- (3) He was a minister of the law to the Jews, taking away from it their added "traditions of men." Jesus enforced it in all its pitiless severity upon those who professed to obey it (e.g.), Luke 10:25-37. He confirmed the promises made to the fathers under the Mosaic Covenant, Romans 15:8.
- (4) He fulfilled the types of the law by His holy life and sacrificial death, Hebrews 9:11-16.
- (5) He bore, vicariously (for those who believe), the curse of the law that the Abrahamic Covenant might avail all who believe, Galatians 3:13-14.
- (6) He redeemed all who believe from the place of servants under the law into the place of sons, Galatians 4:1-7.
- (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand (Rom 5:2; Heb 8:6-13).

As we can see, everything the law demanded, Jesus Christ did it without fail. He fulfilled every jot and tittle of the law. We who

believe in him have his righteousness which stands in a perfectly kept and fulfilled law. We are accepted in the Beloved Son.

Matthew 5:19 (KJV) *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

Our Lord is speaking of the law of Moses or the old covenant which is the Ten Commandments. Each and every one of the precepts of the Ten Commandments are re-stated and reiterated in the New Covenant with the single exception of the 4th commandment –

Exodus 20:8-11 (KJV) *Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

The Sabbath Day was not changed from the 7th day of the week to the first day of the week. The Sabbath was not changed at all but remains as it was a sign between Jehovah and the nation of Israel forever. The New Testament shows that the churches did not observe the Sabbath day, but met for services on the first day of the week.

Exodus 31:13-17 (KJV) *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that*

*ye may know that I am the LORD that doth sanctify you. **14** Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. **15** Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. **16** Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. **17** It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.*

As you can see, the Sabbath is a seventh day sabbath and is a sign to Israel forever. As for the church and the obligation to observe the sabbath, we ought to pay attention to the words of the NT for our practice. Consider this passage:

Colossians 2:16-17 (KJV) *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, **or of the sabbath days:** **17** Which are a shadow of things to come; but the body is of Christ.*

Romans 14:4-7 (KJV) *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. **5** One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. **6** He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord*

he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself.

None of us, as God's dear children, would think of breaking the law of God which is good and holy. But we **do not keep** these things **in order to be saved, but because we are God's children.**

Besides, we are not now – or ever were under the law covenant. Also, it is true that all the commandments of the Old Covenant are restated and reiterated in the NT with the single exception of the Sabbath Day – the 4th commandment.

Exodus 20:3-17 (KJV) Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

Matthew 5:20 (KJV) *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

The righteousness of the scribes and Pharisees focused on externals, rites, and rituals. Theirs was an outward religion and righteousness; but a very insufficient religion which lay only in an external observance of the law and did not arise from a purified heart, or the principles of grace. It was a religion which they never performed sincerely and with a view to the glory of God but for their own applause. They saw what they did as a means to obtain eternal life. We are told they neglected the weightier matters of the law and contented themselves with the lesser ones.

Matthew 23:23-24 (KJV) *Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel.*

except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. – We can see that the righteousness of the scribes and Pharisees would never get us into the kingdom of heaven. No, we need a greater righteousness – that is, the righteousness of God without the law which was witnessed by the law and the prophets - which is by faith of Jesus Christ unto all and upon all them that believe.

The scriptures say that Abraham believed God, and it was counted unto him for righteousness. This tells us that it cannot be a righteousness reckoned to us because of our works. It cannot be –

Romans 4:5-8 (KJV) *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.*

Romans 4:20-25 (KJV) *He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.*

God gave Abraham faith – just as God gives us faith. By that faith we receive Jesus Christ as our Lord and Savior. In other words, as

Abraham believed God's promise, so do we believe God's promise that "whosoever believeth in him has everlasting life.

Hebrews 11:6 (KJV) *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

Ephesians 2:8-10 (KJV) *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: **9** Not of works, lest any man should boast. **10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

How about you who hear this message, but have not yet believed in Jesus Christ as your savior? Do you not hear the promise of God? Whosoever believes in Jesus Christ as savior and Lord has eternal life and shall never perish? Remember, the great man Abraham heard God's promise and believed in him. Therefore, God counted his believing in him as righteousness. I urge you to believe on the Lord Jesus Christ and be saved thereby giving you everlasting life and a sure place in glory.